







ROMA, 10.000 A QUANTITÀ PHISOTER

Queen of the South Sea Islands





## ROME HOLDS A QUEENLY PRISONER

(Zenobia, Queen of Palmyra, Forced to March in the Triumph of Aurelian)

*From a painting by Maynard Brown, a contemporary English artist*

EMPERORS good and bad followed Commodus. On the whole the power of the empire declined; for the wild tribes of central and eastern Europe became ever more numerous and dangerous upon her frontier. Most successful of the emperors during the next century was Aurelian, who drove back the German tribes and then conquered the new power of Palmyra which had arisen in the East.

Palmyra was the capital of an empire suddenly founded by the Arab tribes under Odenatus. When he died, his able, energetic and beautiful wife Zenobia led his Arab followers to the conquest of Egypt and most of the East. Aurelian marched against her and, after two great battles, broke her power and besieged her in her desert capital. She defended it long and desperately, only taking to flight when all hope was gone. She was pursued and taken captive, and the Roman soldiers whom she had so long defied and so often defeated, clamored for her death. Aurelian protected her and brought her as a prisoner to Rome, where she was compelled to march, loaded down beneath the amazing weight of all her jewelry, in the triumph with which Aurelian celebrated the reconquest of the East. After that, Zenobia was generously treated, and continued to live in regal splendor in Rome, where her two sons married into distinguished Roman families.











THE 25th ANNUAL MEETING OF THE SOCIETY OF AMERICAN HISTORIANS

James O. Davidson, the master of the vessel. At once we were in the hands of our British and his colleagues.







## THE SPLENDOR OF DIOCLETIAN

(The Emperor Discards the Pretense of Roman Equality and Adopts Oriental Pomp)

*After a painting by Alexander Wagner, a recent German artist*

**D**IOCLETIAN was the celebrated emperor who seized the old Roman machine just as it seemed going completely to ruin, and reorganized it so that it lasted for yet another two hundred years. He was a common soldier who by energy and valor fought his way to command. Barbarians were threatening the empire from every side; and Diocletian, after seizing the throne, met the danger by dividing his power. He appointed three colleagues each to rule and dwell in a quarter of the empire.

Diocletian ruled his own region and dominated the others with great skill. He, however, overthrew the last semblance of the old Roman republicanism. Earlier emperors had posed as equals of their Roman friends, Diocletian introduced the pomp of Asiatic sovereigns, had himself served on bended knee, and sat at the public games upon a throne beneath a gorgeous canopy. He thus became frankly a despot, though a wise, well-meaning one. Under him Rome itself was no longer the mistress of the world, it was merely the city residence of Diocletian, the master of the world. All power centered in him and his colleagues.

Diocletian also instituted another, the last, terrible persecution of the Christians. Thousands upon thousands of them were slain throughout the world, until at length the emperor erected a boastful pillar declaring he had exterminated the Christian faith.









COOPERATIVE

Official religion of the empire.







### CONSTANTINE'S VISION

(Constantine Makes the Empire Christian after Seeing a Vision)

*From the series painted by the great master Raphael (1483-1520) in the Vatican at Rome*

THE triumph of Christianity throughout the Roman empire was to the superficial eye marvellously sudden and unexpected. In truth, however, the new faith had slowly been drawing to itself all that was strongest and noblest in the heathen world. Even while Diocletian was boasting that Christianity was destroyed, his colleague Constantius, whom he had appointed as ruler of Gaul and Britain, was permitting Christians to enlist in his armies. After Diocletian died, six different generals claimed the succession; and one of these, Constantine, the son of Constantius, ultimately overthrew all the rest.

When Constantine first set out from England to fight his rivals he saw, or said he saw, a vision in the sky. A cross the symbol of Christianity appeared to him in glory with the words *In hoc signo vinces*, "Thou shalt conquer in this sign." He set the cross upon his banners. Possibly this was only a matter of policy with Constantine; more probably it was the outcome of earnest conviction; for the new faith had gathered to itself all the best of truth and loyalty and virtue in the world. Many of Constantine's soldiers, the most trusty of them, were already Christians; many others became so. When he had overthrown his rivals, he proclaimed Christianity the official religion of the empire.











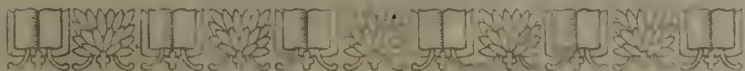
## JULIAN PROCLAIMED EMPEROR

Young Julian Relucates to be Made Emperor by His Soldiers

After a brief reign of less than a year, Julian died.

UNDER Constantine's reign the majority of the people of the empire became Christians. While some adopted the faith eagerly, others only did so superficially, and the new religion had still not furthered before. After Constantine's death, his sons fought among themselves and then the soldiers in Gaul elected a new emperor to the throne, their favorite, general Julian, called "the apostate." The reigning emperor was little more than a lad when his soldiers elected him as emperor, and he hastened to assure his subjects that he had no part in the revolt; but just as that juncture the emperor died and so Julian came undisputed to the throne. He had only accepted Christianity under compulsion. Now he returned to the old Roman gods and became the champion of the new faith. All over the empire Christians and pagans met in one kind of struggle or another. Old forms of paganism were regarded, only those who were firm of faith clung to Christianity.

Julian was an able man. He wrote choice books defending his attitude, and he conducted successful military campaigns against the Germans and the Persians. He died from a wound made by a Persian spear, and he is remembered in his last words as being "the child in command." He was right, as soon as Julian's opposition was removed, Christianity again became the state religion of the empire.





## JULIAN PROCLAIMED EMPEROR

(Young Julian Refuses to be Made Emperor by His Soldiers)

*After a French painting of the early nineteenth century*

UNDER Constantine's reign the majority of the peoples of the empire became Christians. While some adopted the faith earnestly, others only did so superficially; and the new religion had still one further trial before it. After Constantine's death, his sons fought among themselves; and then the soldiers in Gaul upraised a new claimant to the throne, their favorite general Julian. Julian, a nephew of the reigning emperor, was little more than a lad when his soldiers saluted him as emperor, and he hastened to assure his uncle he had no part in the revolt; but just at that juncture the emperor died and so Julian came undisputed to the throne. He had only accepted Christianity under compulsion. Now he returned to the old Roman gods and became the determined foe of the new faith. All over the empire Christians and pagans met in one kind of struggle or another. Old forms of persecution were reopened; only those who were firm of faith clung to Christianity.

Julian was an able man. He wrote clever books defending his attitude, and he conducted successful military campaigns against the Germans and the Persians. He died from a wound made by a Persian spear; and legend represents his last words as being "The Galilean conquers." He was right; as soon as Julian's opposition was removed Christianity again became, and always afterward remained, the state religion of the empire.







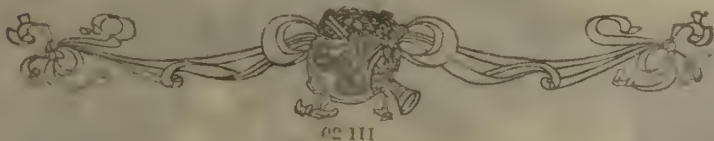




THE CHURCH REVERENDS THE BIBLE

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Theodosius was a deeply religious man and a devoted Christian. Indeed the influence to which the Emperor (Emperor) had now risen in the world is well illustrated by the story of Theodosius and Saint Ambrose, who was the foremost churchman of the day. The emperor, angered by a senseless and murderous outbreak in Thessalonica, had made an example of the rebels by having several thousand slain. When after this savage deed he attempted to enter a church in Milan, Ambrose, who was Bishop of Milan, stopped him and forbade him entrance. Theodosius accepted the rebuke and underwent several months of penance and expiation before Ambrose removed from him the power of an official Church.





### THE CHURCH REBUKES THE STATE

(Ambrose as Bishop of Milan Refuses to Admit the Emperor Theodosius to the Church)

*From a painting by Gebhard Fugel, a contemporary German artist*

THE native population of Rome had long since been exhausted; the armies of the empire were made up of barbarians, some of whom rose to be generals and even emperors. The huge world-kingdom remained Roman only in name. Moreover, the wild tribes of central Europe, though repeatedly repulsed, threatened more and more to overwhelm the ancient world of civilization. The most powerful of these tribes were the Goths, who about 390 A.D. seemed on the point of conquering the world, but were defeated by Theodosius the Great, the last able emperor of Rome. For a few years he restored order from amid universal anarchy.

Theodosius was a deeply religious man and a devoted Christian. Indeed the influence to which the Christian Church had now risen in the world is well illustrated by the story of Theodosius and Saint Ambrose, who was the foremost churchman of the day. The emperor, angered by a senseless and murderous outbreak in Thessalonica, had made an example of the rebels by having several thousand slain. When after this savage deed he attempted to enter a church in Milan, Ambrose, who was Bishop of Milan, stopped him and forbade him entrance. Theodosius accepted the rebuke, and underwent several months of penance and expiation before Ambrose removed from him the powerful ban of the Church.











## ALABAMA BURNING

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## ALARIC'S BURIAL

(Alaric the Gothic Conqueror of Rome, Buried in Secret by His Followers)

*From the painting by the recent Dutch artist, A. Delug*

**A**FTER the death of Theodosius there was no one left who was capable of holding back the hordes of the Goths. The doom of Rome had sounded. Alaric, the most celebrated of all the Gothic chieftains, led his people into Italy and captured the "imperial city" (410 A.D.).

Alaric had been himself employed as a general of Rome, leading his Gothic followers to battle in many parts of the empire. He had also led them in ravaging raids against the Romans, and with them had plundered many of the empire's fairest provinces. Finally he had been elected king of the entire Gothic nation, and twice he led his people into Italy. The first time they were repelled with great slaughter; but on the second attempt they completely overthrew the Roman army, ravaged Italy from end to end, and captured and plundered Rome.

Alaric next planned to lead his Goths to the conquest of Africa; but he died and was buried in a secret spot amid the wild lamentations of his people. Legend says that they turned aside a river from its course and prepared their hero's grave beneath its bed. They mounted his body upon his favorite horse and led it down at night into the tomb, surrounding it with vast stores of Alaric's plundered wealth. Then the river was turned back into its course, and the hero's body thus lies secreted with his treasure forever.









## THE COMING OF THE FLOOD

African was defeated in the great battle of Clapham 471 A.D.





## THE COMING OF THE HUNS

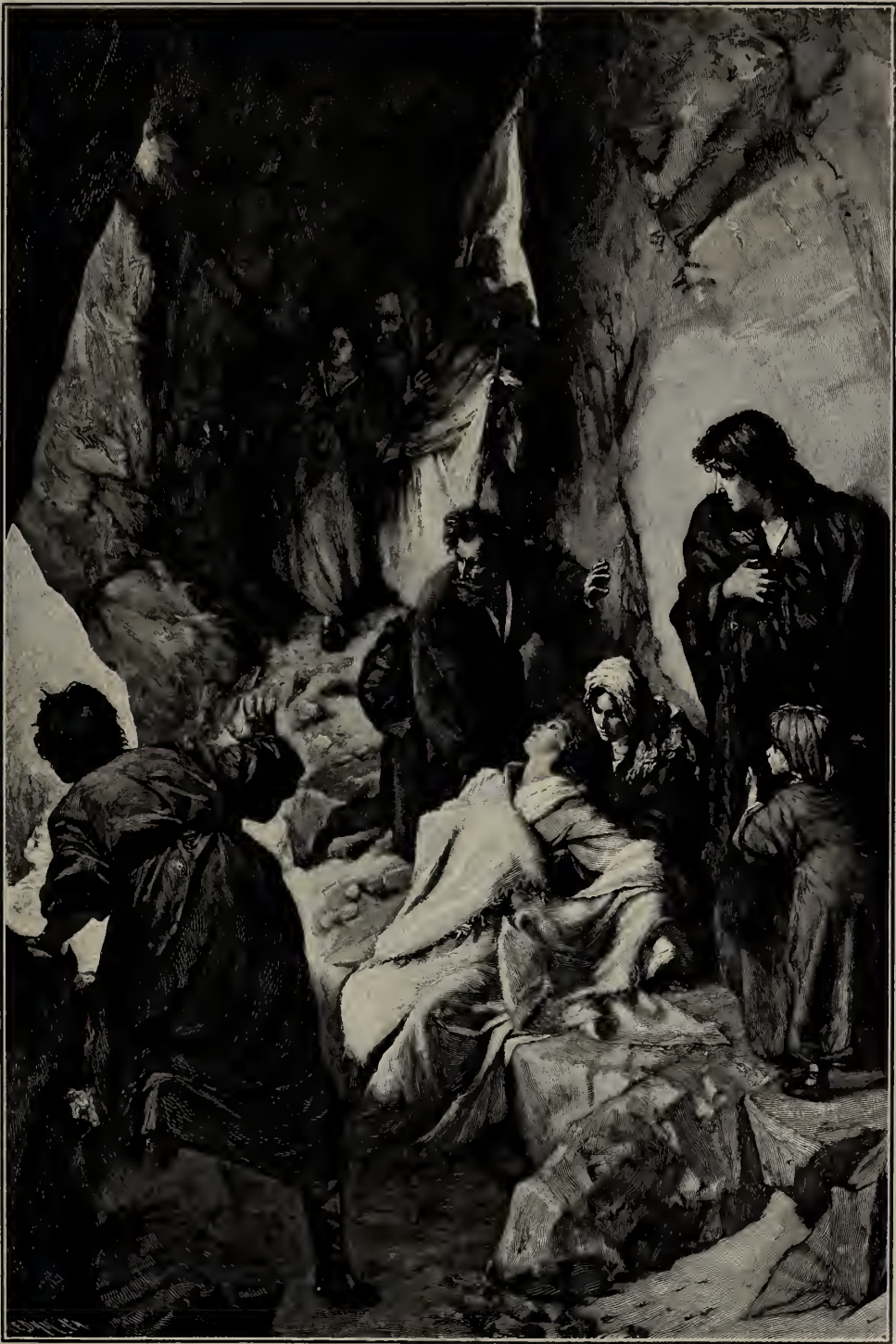
(The Helpless Christians of the Ancient World Hide from the Ravaging Huns)

*From a painting by the recent Dutch artist, A. Delug*

ALARIC had broken down the resistance with which for over five hundred years, ever since the days of Marius, the Romans had held back the barbaric tribes of central Europe. After Alaric these tribes flowed in almost unresisted flood over the world's ancient civilization. There was no power remaining which could hold them back.

More terrible even than the European tribes, there now burst upon the world a huge ravaging horde of Asiatic savages. These were the Huns, who were led by their hideous chieftain Attila. He called himself the "Scourge of God." He boasted that where his men passed they left no living thing behind, neither man nor beast, nor even the grass of the fields. The Christians were the worst sufferers from this ravaging monster; for under Rome they had lived in peace, devoting their lives to kindness and leaving warfare to the thousands of barbarians who had eagerly entered the Roman armies. Now Christianity was helpless. At length a vast army was gathered from fragments of the Roman legions, from bands of Goths, and other savage tribes. All Europeans forgot their own warfare and made common cause against the Huns. Attila was defeated in the great battle of Chalons (451 A.D.), and driven out of Europe.





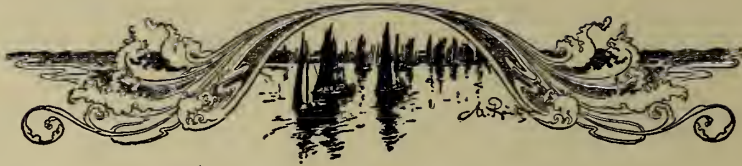






THE FINAL BOWMAN OF AN ANCIENT CIVILIZATION





## THE FINAL DOWNFALL OF ANCIENT CIVILIZATION

(Rome is Sacked by the Vandals)

*From a painting by Adolf Hirschl, a recent German artist*

THE overthrow of Attila saved Europe from annihilation, but it scarcely checked at all the downfall of the ancient civilization. One wild European tribe after another continued the work of destruction which Alaric and his Goths had begun. Of all these plundering tribes the one which has left behind it the name of being the most ruthless and barbaric is that of the Vandals. They conquered Africa and there established themselves as a nation amid the ruin they had wrought.

From Africa they, on a sudden whim, turned back to Rome. They thought the ancient capital might still hold plunder which Alaric, its former captor, had overlooked. They were right; for Alaric had been a Christian, though of wild heathen sort, and had spared the churches of Rome. Now the Vandals stormed the city and for two weeks raged through its streets with fire and sword. They plundered everything; they searched the houses for hidden wealth; they slew all whom they suspected of hiding it. The poor remnant of people who were left in Rome after that awful ravage were utterly poverty-stricken and helpless. The ancient civilization expired in a whirlwind of slaughter. Western Europe became a mere chaos of wild and ignorant tribes building up their homes upon the ruins of the past.











THE GOTHS LEAVE ITALY

The book is a delight with its tales of a king and his







## THE GOTHS LEAVE ITALY

(The Ostrogoths Depart with the Body of their King, Teias)

*From a painting in 1896 by the German artist, A. Zick*

WHILE western Europe was thus submerged by the barbarians there remained an enfeebled "Roman Empire of the East," which had its capital at Constantinople, and continued to hold some sort of sway over the surrounding regions of Asia, Greece and the Balkan States. These "Emperors of the East" even made some effort to reëstablish their authority over Italy. There the Goths had fought one another until the eastern or Ostrogoths were conquerors and set up an empire of their own under their most celebrated leader, Theodoric the Great. Thus for a time the Goths were lords of western Europe as the Romans had been.

After the death of Theodoric two able generals representing the "Emperors of the East" fought the Ostrogoths and at last defeated them in a great battle and slew their king, Teias. The humbled Goths offered to leave Italy forever if they were allowed to leave in peace. So a treaty was made, and bearing the body of Teias and chanting songs of sorrow, the Goths marched out of Italy. That was in 553. From the time of the first invasion by Alaric there had been Goths in Italy for over a century and a half; the Ostrogoths had dwelt there as rulers for over sixty years. Whither they went on their departure or what became of them we do not know.





276/46





## THE LOMAX OR MASTER TAT

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## THE LOMBARDS MASTER ITALY

(Alboin, the Lombard King, Feels the First Impulse Toward Civilization)

*From a painting by the Italian artist, L. Piogliaghi.*

THE Lombards were the real founders of modern Italy. They were another barbarian tribe, who descended into Italy almost immediately after the Goths were driven out. The "Emperors of the East" were too exhausted to face these new invaders; and the Lombards almost without opposition took possession of all northern Italy, where their descendants are still dwelling to-day. The Lombards were Germans, a far wilder people than the Ostrogoths had been, so again the plundering and ravaging began, each city shutting its gates and defending itself against the invaders as best it could.

There is a pretty story that Alboin, the leader of the Lombard invaders, caught the first impulse toward civilization when he was besieging the city of Pavia. So obstinately had the city resisted him that he had sworn to slay every person within it; but as he entered the city gate in fury, his horse reared and plunged so that he could not advance. His followers cried out that this was a miracle, that the king was held back by his unchristian vow of murder. Alboin himself believed this, withdrew his vow, pardoned the Payians, and made their city his capital. The building up of the modern Italian civilization was thus begun.













A NEW TOWER IN THE WORLD

Pope Gregory Chkalov's funeral of a Cossack Monk

Old Italy was divided into southern Italy, the Kingdom of Naples, and the Kingdom of Sicily. The Kingdom of Naples was ruled by the Spanish, and the Kingdom of Sicily was ruled by the Austrians. The Kingdom of Sicily was divided into the Kingdom of Sicily and the Kingdom of Naples. The Kingdom of Sicily was ruled by the Spanish, and the Kingdom of Naples was ruled by the Austrians. The Kingdom of Sicily was divided into the Kingdom of Sicily and the Kingdom of Naples. The Kingdom of Sicily was ruled by the Spanish, and the Kingdom of Naples was ruled by the Austrians.

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## A NEW POWER IN THE WORLD

(Pope Gregory Checks the Burial of a Covetous Monk)

*From the painting by the noted Russian master, Vassili Verestchagin*

OUR modern civilization rose slowly on the ruins of the old. The advance of the Lombards into southern Italy was checked by a new and strangely constituted power, that of the Popes in Rome. These Popes or bishops of Rome had become the rulers of the ancient city, the only men indeed who amid the general turmoil retained any power or influence whatever. The Popes became the acknowledged heads of the Christian church in western Europe, and, as most of the invaders of Italy were at least nominally Christian, the Popes managed again and again to prevent them from attacking Rome.

Most celebrated of the early Popes, the one generally regarded as starting the kingship or earthly dominion of the papacy was Gregory the Great. He was a remarkable religious writer and organizer, the Abbot of a monastery he himself had founded in Rome. He was very tender toward the poor, but very firm as a leader, and stern to his brother monks. Once, as our picture shows, when a monk who died was found to have secreted a little money, the Abbot forbade him Christian burial. Gregory tried to avoid being made Pope; but in a time of plague the people of Rome were in such misery that they insisted on this, their strongest man, taking control of the city. As Pope, he sent out missionaries to many western nations, and all of these began to look toward Rome as the religious center of the world.











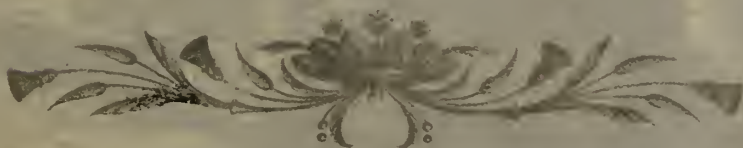
## A NEW EMPIRE IS BEGUN

The Coronation of Charlemagne by the Pope

From the Manuscript of the History of Charlemagne by the Pope

On the 25th day of the month of December, in the year of our Lord 800, a great assembly was held at Rome, for the purpose of electing a new Pope. The Pope of Rome and the great King of the Franks, Charlemagne, were present. The Pope of Rome, who was then called Leo III., was elected Pope. Charlemagne, who was then King of the Franks, was elected King of the Romans. This was the beginning of a new empire, which was to last for many centuries.

Charlemagne had built up a kingdom which covered most of Western Europe and Germany. He then defeated the Pope of Rome, who had been threatening to depose him. Charlemagne then elected himself Pope of Rome. This was the beginning of a new empire, which was to last for many centuries. Charlemagne was crowned Emperor of the Romans by the Pope of Rome. This was the beginning of a new empire, which was to last for many centuries. Charlemagne was crowned Emperor of the Romans by the Pope of Rome. This was the beginning of a new empire, which was to last for many centuries.







## A NEW EMPIRE IS BEGUN

(The Coronation of Charlemagne by the Pope)

*From the historical series by Adolf Closs, of Stuttgart*

ON Christmas day of the year 800 occurred an event which marks the beginning of a new order of things, the attempt to organize another world-machine which should regulate the affairs of all nations and keep all in harmony, as the Roman organization had kept the ancient world. Two powers joined in this celebrated effort at constructive government, the Pope of Rome and the great king of the Germans, Charlemagne.

Charlemagne had built up a kingdom which covered most of modern France and Germany. He then defeated the Lombards, who had been threatening to conquer Rome and drive out the Pope. Thus Charlemagne saved the papacy from destruction; and the Pope, Leo III, in return assumed the responsibility of crowning Charlemagne as Emperor of western Europe. This meant that Charlemagne undertook the duty of keeping the whole world in order, as the Roman rulers had done. Indeed, he called his realm the "Holy Roman Empire," and thought of himself as carrying on the ancient empire with the added authority of religious sanction. The ceremony took place during the Christmas festivities at Rome. Leo III suddenly advanced to Charlemagne who knelt before him in religious reverence, whereupon the Pope placed a crown upon the king's brow, and King Charles arose as the Emperor Charlemagne.









In the time of Nero senators and knights fought, and under Domitian women appeared as combatants. The gladiatorial contests were prohibited by Constantine in 325, but it was not till nearly two centuries later, under Theodoric, that they were finally abolished.

The decline of the mighty Empire was thus begun through the sapping of Roman manliness; the process continued to the final crash. Commodus (180–192) was the legitimate son and heir of Marcus Aurelius, and under him the worst days of Caligula and Nero were revived. He brought the Macedonian war, inherited from his father, to an end by a dishonorable peace, and abandoned himself to the most degrading debauchery. Seven hundred and fifty times he posed as a gladiator in the arena. He had arranged to enter a specially splendid festival as a gladiator on the 1st of January, 193, but was murdered the night preceding, and the Senate by resolution declared his memory dishonored. The honorable and vigorous Senator P. Helvidius Pertinax spent three months in bringing order out of chaos. His ability made him feared by the Prætorians, and they murdered him. They then openly offered the empire to the highest bidder, and set a pretender on the throne. At the same time three other claimants were advanced by three other bodies of troops.

L. Septimius Severus (193–211), commander on the Danube, was the first to enter Rome, where by his energy and address he won over the Senate. It required four years of vigorous fighting to dispose of his competitors, and he then became supreme. The Parthians having supported one of his opponents, he waged successful war against them and succeeded even in gaining a new province in Mesopotamia. He was finally compelled to take the field against the turbulent tribes of Britain, and died at the present city of York in February, 211.

M. Aurelius Antoninus Caracalla (211–217), son of Severus, was another miscreant, who, impatient to obtain the throne, made an attempt on his father's life. He lost no time in killing his brother and fellow-emperor Geta, with all who supported him, twenty thousand in number. He found means for his extravagance and excesses, in robbing his subjects. A monument of his lavishness as a builder is the immense ruins of the famous "Baths of Caracalla," in Rome. An important political act of his reign was the bestowment of Roman citizenship on all municipalities of the Empire,—a step necessary in order to obtain new taxes for filling his treasury. He showed feebleness in his wars on the frontiers of the Rhine and the Danube, and against the Parthians. He showed his savage cruelty at Alexandria in Egypt. He had entered that city in triumphal procession; but in the midst of all the pomp the "Emperor of the World" fell back in his chariot and slumbered in drunken stupor. The young men of the city laughed and made a jest of this, whereon Caracalla

sent his troops out through the streets for six successive days on a general massacre.

While engaged in a last campaign against Parthia, he was murdered by order of Macrinus, his prefect of the guard, who wore the purple for a brief while, until the Syrian troops raised to the throne Elagabalus, who was a distant relative of the house of Severus, and only fourteen years old. The soldiers endured this degenerate youth for nearly four years, and then murdered him and his mother.

Alexander Severus (222-235), a cousin of the wretch who had been murdered, was too young to carry on the government alone, and it remained for the time in the hands of his grandmother, Mæsa. The young Emperor meant well, but was too weak by nature to impress himself upon those troublous times. His wars brought no credit to the Roman Empire, and he vainly combated the assaults on the Roman possessions in Asia made by the new Persian empire. Equally fruitless were his campaigns against the Germans, which he next undertook. His attempts at discipline angered the legions, and when Maximinus, a popular general, presented himself as a rival emperor, the soldiers slew Alexander and went over to Maximinus in a body.

Thus passed away the last of the descendants of Severus, and the decline of the Empire grew more rapid. Rome became the scene of anarchy, violence, and bloodshed, for the struggle was fierce and continuous among those bitten with the madness of ruthless ambition. Our list contains the names of all these imperators, some of whom held their power for only a few weeks or months. Gordianus (238-244), prosecuted a successful campaign against the Persians, and compelled them to give back Mesopotamia, but he was slain before the close of the war by his prefect of the guards, Philippus (244-249), who fell in battle with a rival, Decius.

Valerian (253-260) braced all his energies against the tide that was sweeping everything to destruction, but was unable to stay it, and was carried with the resistless current. The territory between the Limes and Rhine was lost; the Saxons plundered the coasts; the Goths were edging into Greece; the Franks and Alemanni tramped through Gaul, and Valerian himself was taken prisoner by the Persians and died in captivity. Claudius II. (268-270) started well, but had only fairly done so when he died.

Aurelian (270-275), a famous general, roused the hope of his countrymen by his skill and patriotism. He repelled the Alemanni and Goths, and restored for a brief while the unity of the Empire. He conquered a Gallic usurper and destroyed Zenobia's kingdom of Palmyra. Zenobia was a beautiful Arab queen. Her husband founded an empire in the Asian deserts, and defeated both the Persians and the Romans. After his death Zenobia maintained and

even increased the power of her empire. Great men rallied round her, and for a moment it seemed that Rome had found a rival. Aurelian, however, besieged and mastered her capital after a struggle heroic on both sides; and the proud and beautiful queen was led as his captive in a Roman triumph. Aurelian's home government was firm and wise, and the circumvallation of Rome, still largely preserved, is a monument of his public spirit and enterprise. While fighting against the Persians, he was murdered near Byzantium in 275.

Probus (276–282) was, like Aurelian, of Illyrian descent, and was commander of the Syrian troops. He displayed brilliant ability in driving back the Germans, and restored the old frontier of the Limes. He was wise in inducing thousands of Germans to settle on Roman soil, where they were encouraged in vine-growing and the tillage of the land. He also took many of them into the army, and treated the Senate with consideration, but he was doomed to share the fate of so many of his predecessors, for the soldiers, angered by his goodness and strictness, put him to death. From the swirl of strife and bloodshed finally emerged Diocletian (284–305), who introduces a new era in the history of the monarchy.

The first years of his administration were so disturbed by the aggressions of the barbarians that he took a colleague, Maximian, who, under the title of Augustus, became joint emperor in 286. Diocletian retained for himself the government of the eastern empire and gave the western to Maximian, but the attacks became more threatening and Diocletian divided the kingdom again. In 292, Constantius Chlorus and Galerius were proclaimed as Cæsars, and the fourfold partition was appropriated as follows: Diocletian the East, with Nicomedia as his seat of government; Maximian, Italy and Africa, with Milan as his residence; Constantius, Britain, Gaul, and Spain, with Treves as his capital; Galerius, Illyricum and the valley of the Danube, with Sirmium as his headquarters. Diocletian seldom took the field, so that most of the fighting fell to his colleagues. Among the reconquests was that of Britain, which in 296 was restored to the Empire. In addition, the Persians were defeated and compelled to submit in 298, and the northern barbarians were driven beyond the frontiers. Diocletian's tempestuous rule lasted for twenty-one years, when he abdicated his throne, forcing his colleague Maximian, much against his will, to do the same at Milan. Two years before his abdication, he was instigated by his colleague Galerius, his son-in-law, to that bloody persecution of the Christians which has made his rule memorable in history.

The Emperor issued an edict commanding all Christian churches to be demolished, all copies of the sacred Scriptures to be burned, and every Christian to be degraded from honor and rank. Hardly had this proclamation been posted up, when a Christian noble stepped forward and tore it down. He made



no attempt to conceal his act, and being arrested was roasted to death. A fire broke out in the palace, but, since it was quickly extinguished, there is cause for belief that it was kindled to furnish a pretext for persecuting the Christians. They suffered every conceivable torture, and the flames of persecution raged everywhere in the Empire except in Gaul, Britain, and Spain, where Constantius ruled. Diocletian and Maximian abdicating as we have shown, Galerius gave unrestrained indulgence to his infernal hatred of the Christians. "With little rest, for eight years," says a writer, "the whip and the rack, the tigers, the hooks of steel, and the red-hot beds continued to do their deadly work. And then in 311, when life was fading from his dying eye, Galerius published an edict permitting Christians to worship God in their own way."

Christianity from its divine nature is deathless, and no persecution or human enmity can stay its advances. Galerius, its fiendish foe, was dead, and now came the wonderful occurrence of a Roman Emperor professing Christianity. While Constantine Chlorus was fighting in Britain, he died, and the soldiers proclaimed his son Constantine Emperor. This was easy enough, and in accordance with the usual fashion, but the first step the new Emperor had to take by way of self-preservation was to overcome five rivals.

In the prosecution of this stupendous task, he was on his way in 312 to attack his rival Maxentius near Rome, when, so he declared, he saw with his own eyes the form of a flaming cross in the heavens, standing out above the sun and inscribed with the words: *In hoc vince*—By this conquer. In the battle which shortly followed, Maxentius was overthrown, and like Saul of Tarsus, who saw the great light on the way to Damascus, Constantine resolved to accept the new faith and become a Christian.

It is said by the early church historians that on the night following this vision, the Saviour appeared to Constantine in a dream, and commanded him to frame a similar standard, and to march under it with the assurance of victory. Thus originated the famous *Labarum*, or standard of the cross, displayed by the Christian emperors in their campaigns. The X in the top of the *Labarum* represents the cross, and is the initial of the Greek word for Christ.

While the personal conduct of Constantine in many instances was shockingly contrary to the spirit of Christianity, for he was cruel and licentious, it cannot be denied that he dealt prodigious blows in favor of the new faith. His first act was the issuance of the Edict of Milan, which brought peace to the sorely harried Christian church. In 324, he defeated the last of his rivals, and made Christianity the religion of the state. He sent out circular letters to his subjects, whom he exhorted to embrace the divine truth of Christianity. His example could not fail to have tremendous influence, and thousands did as he asked them. It is estimated that during his reign a twentieth part of the

population were professing Christians. Instead of persecuting paganism in its turn, Constantine assailed it with ridicule and neglect. With the public money he repaired the old churches and built new ones, so that it came about that in all the leading cities the strange sight was presented of the pagan temples being surpassed in splendor by the new places of worship. The Christian clergy were no longer required to pay taxes, and Sunday was proclaimed a day of rest. Finally, Constantine removed the seat of government to Byzantium, which henceforth became known as Constantinople, in his honor, and was essentially a Christian city.

A notable result of the crushing of political aspiration had been the turning of the thoughts of the ablest intellects to the grand problems of the Christian faith. The theological writers, both in Latin and Greek, are known as the "Christian Fathers," the principal of whom were as follows:

Tertullian, the son of a proconsular centurion, was born in Carthage in 160. He was brought up a heathen, but was converted by a Christian wife. He possessed a fine education, and was well versed in Roman law, in ancient philosophy, history, and poetry; but he was bigoted and uncharitable, with a strong inclination to asceticism. His writings were numerous. Neander says of his theology: "In Tertullian we find the first germ of that spirit which afterward appeared with more refinement and purity in Augustine, as from Augustine the scholastic theology proceeded and in him also the Reformation found its point of connection." His chief work was his "Apologeticus," written in 198, and urging the right of the Christians to freedom of worship.

Origen was born at Alexandria in 185, and has been termed the "father of Biblical criticism and exegesis in Christendom." When seventeen years old he saw his father die the death of a martyr, and would have willingly shared his parent's fate, had not his mother, who had six younger children dependent upon her, prevented. He was the most rigid of asceticists. He was liberal in his views, and accepted the Christian faith in its fulness only after careful study of all the different religions of which he could gain knowledge. His denial of belief in eternal punishment caused his excommunication, through the efforts of the Bishop of Alexandria; but the churches of the East remained faithful to him, and he kept up constant communication with Palestine, Arabia, Phœnicia, and Achaia. He was obliged to flee several times, and died in 254 at Tyre, from the tortures he had suffered during the Christian persecutions. His tomb remained for centuries near the high altar of the cathedral, until it was destroyed during the Crusades.

Origen wrote in Greek, and his essays and sermons numbered thousands, the great bulk of which are lost. The most important that have survived are his two editions of the Old Testament, called respectively "Tetrapla" (four-

fold), and "Hexapla" (sixfold). Only a few fragments remain, which have been collected and edited by Montfaucon. Among his other partly extant and partly lost works are "On the Resurrection," "On Martyrdom," "Eight Books Against Celsus," "On Prayer," besides Epistles, etc.

Cyprian was born in Carthage about the beginning of the third century. He belonged to a distinguished family and taught rhetoric before his conversion to Christianity. He was greatly liked because of his benevolence, and his piety was so venerated that he was soon made bishop of his native city. To escape the persecutions of Decius, he fled into the desert in 250, and remained for a year, during which he carried on an extensive correspondence with his clergy. In the persecution under Valerian, he was banished in 257 to Curubis, but having returned to Carthage the following year was beheaded. He was learned, eloquent, but modest and dignified. His writings contain besides eighty-one *Epistolæ*, or official letters, a number of treatises, the most important of which is the "Unity of the Church."

Ambrose was born about 340 at Treves, where his father, the Prefect of Gaul, was accustomed to reside. It is said that when an infant lying in his cradle, his nurse was astonished to see a swarm of bees cluster about him and gather over his mouth, without stinging him. This was regarded as a most fortunate omen, and the father anticipated a high destiny for his son. He was excellently educated, and went to Milan to pursue the study of the legal profession. He so distinguished himself that the Emperor Valentinian appointed him prefect of Upper Italy and Milan. His wisdom and kindness attached all to him, so that by both Arians and Catholics he was unanimously called to be Bishop of Milan in 374. He shrank from the dignity and even left the city; but before long he returned, and was baptized and consecrated eight days afterward. The anniversary of this event is still celebrated as a fête by the Catholic Church. He won the love and admiration of all by his mildness and gentleness, as well as by his unyielding severity toward wickedness in every form. His Christian bravery was shown by his driving the Emperor Theodosius from the door of the church, because of his cruel massacre of the Thessalonians. He excommunicated the Emperor and compelled him to do severe penance for eight months before restoring him to the church. Ambrose died in 397. The "Te Deum Laudamus" and several other works have been attributed to him. He is the patron saint of Milan, and the Ambrosian Library received its name in his honor.

Athanasius was born in Alexandria about the year 296. Although only a deacon and but a mere youth when appointed to the first general council of the church at Nice, he attracted great attention by his learning and eloquence. He was still young when elected Patriarch of Alexandria. He was persecuted by



the Arians and driven out of Alexandria, then restored only to be driven out again. Once he had to remain hidden for four months in the tomb of his father, but was finally restored to his bishopric, which he held until his death in 373. He was a leading ecclesiastic of the church, able, judicious, wise, perfectly fearless, and though twenty years of his life were spent in exile, his exertions were crowned with complete success. His writings are clear and powerful, and he was the great champion of Trinitarianism, his polemical works relating chiefly to the incarnation of the Saviour and the divinity of the Holy Spirit.

Gregory Nazianzen (called also the Theologian, because of his erudition in sacred literature) was born about 329 in Cappadocia, not far from Cæsarea. His father, also of the same name, became a Christian, through the instrumentality of his wife, and was raised to the dignity of Bishop of Nazianzus. Thus the son grew up in a religious atmosphere. It is a curious coincidence that while studying at Athens he came in intimate contact with Julian, afterward Emperor and known as the Apostate, and from their numerous discussions Gregory predicted no good to him because of his "unsettled and arrogant mind." Gregory became brilliant in eloquence, philosophy, and sacred literature, and, receiving baptism at the hands of his father, consecrated to God "all his goods, his glory, his health, his tongue, his talents." In order to be able to devote his years to austere devotion, he retired to a solitary life and took up his abode with Basil in the desert near the river Iris, in Pontus. He was recalled by his father and made priest, but fled, was recalled again, and became assistant to his parent in the ministry and preached to the people. He shrank from a public life, but after the death of his father came back to Constantinople, where in a short time his eloquence and erudition led to his appointment as archbishop, which so exasperated the Arians that for a time his life was in danger. Although upheld by the Pope and the Emperor Theodosius, Gregory preferred to resign his bishopric voluntarily. He returned to Nazianzus, where after some years of ascetic devotion he died in 389. His ashes were removed to Constantinople, and thence during the Crusades to Rome. He was one of the finest orators and most thoughtful writers of his times. His surviving writings include fifty-three orations, two hundred and forty-two letters, and one hundred and seventy-six poems.

John Chrysostom (Golden-mouth), so-called from his eloquence, was born at Antioch in 340, and had the guidance of a noble, pious mother. At an early age he surpassed his teachers in eloquence. He was ordained deacon in 381, and presbyter five years later, soon becoming known as the chief orator of the Eastern Church. He bestowed so large a portion of his revenues at Constantinople on hospitals and other charities that he was called "John the Almoner." One of the purest of men himself, he strove to reform the lives of the clergy

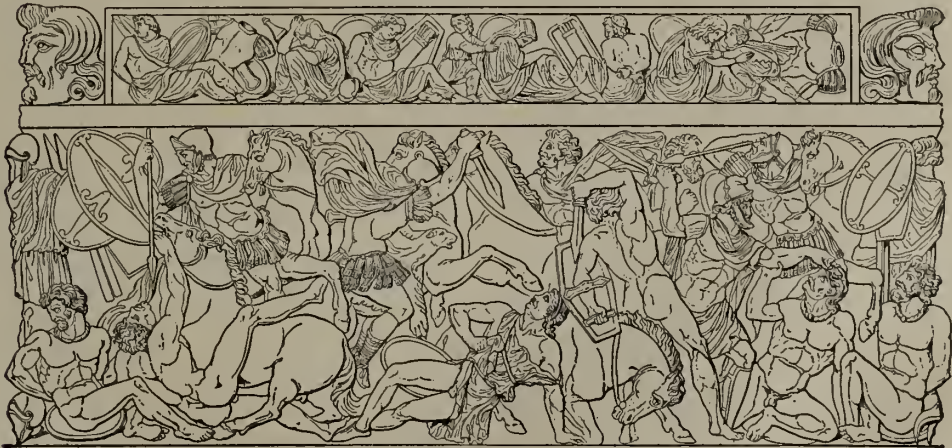
and sent missionaries into Persia, Palestine, Scythia, and other lands. His unceasing war against vice led to his exile, but he never abated his zeal, no matter where his lot was cast. The Emperor, incensed by the love and sympathy shown for him, ordered his further banishment to a remote tract on the Euxine, whither the old man plodded all alone with his bare head exposed to the burning sun. This cruelty caused his death, and he passed away at Comanum, in Pontus, September 14th, 407, murmuring his gratitude to God with his dying lips. Who would not prefer a thousandfold such a death to that of the proudest emperor or potentate that ever lived? Thomas Aquinas said he would not give Chrysostom's Homily on St. Matthew for the whole city of Paris. The name Chrysostom was not applied to him until after his death. His works are numerous, are in Greek, and consist of Homilies, Commentaries, Epistles, Treatises, and Liturgies. His Homilies are held to be superior to anything of the kind in ancient Christian literature.

Jerome was born in 340 in Dalmatia, of parents who were Christians. He was highly educated and exceedingly devout. Retiring to the desert of Chalcis in 374, he spent four years in study and penitential exercises. In 379 he was ordained priest at Antioch, after which he passed three years in close intimacy at Constantinople with Gregory of Nazianzus. Visiting Rome on a mission, in 382, he resided there till 385, as secretary of the Pope. He became very popular because of his eloquence, learning, and sanctity. He fixed his abode in Bethlehem in 396, where he died, September 30, 420. His great work was the translation of the Bible into Latin. He was the author of other religious works, letters, treatises, and commentaries, and was the founder of Monasticism.

Augustine was born at Numidia, in Africa, and ranks as the greatest of the Latin fathers. His pious mother carefully instructed him, but he fell a victim to the temptations of Carthage, as he freely confessed, and thereby was caused sorrow all through his life. He went to Rome, followed by the prayers of his devoted mother, and then to Milan, where he fell under the influence of the saintly Ambrose, who was Bishop of Milan. It was the most fortunate thing that could have happened to Augustine, for after much study and meditation he felt the necessity of a living, personal God and Saviour to rescue him from the condemnation of his own conscience. He was baptized by Ambrose on the 25th of April, 387. Soon after, he set out on his return home. His mother, who was his companion, died happy and grateful because of the salvation of her son. Before leaving Italy for Africa he wrote several of his most noted treatises. His inflexible character as a Christian had become fixed, and he devoted his majestic intellect to the propagation of the truths of Christianity. He divided his goods among the poor, retired to private life, and com-

posed other treatises, which added to his already high reputation. In 391 he was ordained priest, and although busily occupied for the next few years in preaching, he wrote three more works, and in 395 was made colleague with Valerius, Bishop of Hippo. In 397 appeared his "Confessions," in thirteen books. It is an earnest autobiography of one of the greatest minds the world has ever known. Some of its passages are paralleled nowhere outside the Psalms of David. In 426 he finished his greatest work, "De Civitate Dei," which, despite some faults of premises and reasoning, has been accepted as one of the most profound and lasting monuments of human genius. He died on August 28, 430, in answer to his own prayer, during the siege of Hippo by the Vandals. No man ever exerted a greater influence over the church than he.

Now, while Constantine professed Christianity, it is impossible to believe that his heart was touched by its gentle teachings, for his private conduct was in ferocious contrast to the blessed example of the Fathers, of whom we have been learning. He must have been controlled largely by political and selfish motives. He and Licinius, through the famous edicts of Milan and Nicomedia, simply declared the equality of Christianity with the old state religion. The path of Constantine was crimsoned with blood, for he shrank from no crime against even his nearest relatives, in order that he might accomplish his aims. His father-in-law Maximinus, his brother-in-law Licinius, and the latter's son, fell before him in the struggle for the monarchy, and finally his own son by his first marriage, the worthy Cæsar Crispus, because of his popularity, aroused the fatal jealousy of Constantine. This Emperor died, May 22, 337, while making his preparations for a Persian war in Nicomedia.



ROMANS FIGHTING THE GOTHES





THE LAST ROMAN EMPEROR SURRENDERING THE CROWN

## Chapter XLI

### THE BARBARIANS DESTROY THE EMPIRE



As they approach the breakdown of Roman power. Constantine had shifted his capital to Constantinople. In the vigor of his career, he had appointed his three sons by his second marriage to be Cæsars, and at his death the Empire was apportioned among them. Constantine II. received the West, Constantius, Asia with Egypt, and Constans, Italy and Africa. Almost from the first a furious quarrelling raged among them. Constantine was defeated by Constans and killed at Aquileia in 340. This gave the latter dominance in the Empire, and he gained some creditable successes over the Germans, but he made himself so odious by his arbitrary conduct that his troops slew him and proclaimed as emperor one of his generals, Magnentius, a Frank by birth (350). Magnentius suffered defeat at the hands of Constantius, and in despair slew himself. Thus Constantius became sole monarch in 353, and reigned until 360. Before leaving the East, he had appointed his cousin Gallus as Cæsar, but, suspecting his fidelity, caused him to be murdered in 354. There was urgent need of the presence of the Emperor in the East, and the inroads of the Germans into Gaul demanded a strong commander in the West. Constantius, therefore, sent his cousin Julianus, brother of the murdered Gallus, into Gaul as Cæsar.

This was the man of whom we have already learned something, and who figures in history as Julian the Apostate. He was successful against the Alemanni and Franks, and checked the tide of German invasion for several

years. Constantius did not do so well in the territory of the Danube, and, becoming jealous of Julian, ordered him to send him a part of his troops to help in an impending Persian war. These soldiers refused to leave Julian, and proclaimed him Emperor in Paris. Before Constantius could march to the attack, he died at Cilicia, and Julian became sole Emperor (361–363).

He gained the name of the Apostate through his efforts to supplant Christianity with paganism. He had been brought up in the former belief, but he abandoned it; and it is not unlikely that the bloody quarrels of Constantine and other professing Christian leaders had much to do with his contempt for the faith they claimed to follow. How far Julian would have succeeded in his purpose it is impossible to say, had his life been spared, but all his plans came to naught through his death in June, 363.

Jovian was the nominee of the army, and, having made a disgraceful peace with the Germans, he retreated and then died in February, 364, whereupon Valentinian I. was elected Emperor, and, at the request of the army, took his brother Flavius Valens to share the throne with him. Valentinian had charge of the West, and reigned from 364 to 375, while Valens, beginning in the same year, held power till 378.

Valentinian fought with success against the Alemanni and Sarmatians, and his distinguished general Theodosius, father of the later emperor of that name, held Britain and Africa. Valentinian, dying in the year named, was followed by his two sons Gratian and Valentinian II., the latter still a minor. The former was persuaded by Ambrose, the famous Bishop of Milan, to deprive the pagan worship of the support hitherto received from the state.

You have not failed to note the great change through which the Roman Empire had been passing for a long time. The "pangs of transformation" were protracted through centuries, but they were complete. The Empire consisted of Italy and the provinces, and for a time their respective governments were on a different footing. The inhabitants of Italy were Roman citizens, with the provincials under the rule of Roman officials. But there began the formation of a nation of Romans in the provinces through the expedient of introducing colonies and of admitting the most deserving of the provincials to the freedom of Rome. Under Caracalla (211–217), the distinction between Romans and provincials was wiped out, and Roman citizenship was given to all the free inhabitants of the Empire. By this time, the inhabitants of Gaul, Spain, Northern Africa, and Illyria had become thorough Romans, a proof of which is that several of the later emperors were provincials, as they would have been called at an earlier date.

It inevitably followed that when all distinction ceased between Italy and the rest of the Roman Empire, Rome lost its importance as the centre of imperial

dominion. You recall the division of the Empire under Diocletian, and the removal of the capital to Byzantium or Constantinople, by Constantine. The pulsations of the great heart at Rome had sent all the blood through the arteries into the provinces, where it remained.

Theodosius I. (392-395) was the last Emperor who ruled over the whole Roman Empire. He was a great man and a zealous friend of the Christian religion. You have been told of the meekness with which he submitted to the repulse by Ambrose, Bishop of Milan, because of the massacre in Thessalonica. His reign, however, was very brief, for he died in January, 395, at Milan. He left the Empire to his two sons, Honorius ruling in the West, which was the Latin Empire, while Arcadius held sway over the East, which was the Greek or Byzantine Empire. This division was in reality only the continuance or rather completion of what had been done by preceding emperors.

There could be no mistaking the signs which foretold the fall of Rome. It has been shown that the Romans had ceased to be a *nation*, because the nation was absorbed by the *Empire*. There had been a steady mixture of foreign bloods, until only a mongrel race remained in the ancient city. The sturdy ancient Roman—the perfection of manly vigor and strength—was gone, and in his place remained a debauched, effeminate, luxury-loving people, wholly abandoned to self-indulgence. If a few exceptions rose here and there, like towering oaks in a decaying forest, the majority were rotten to the core. The emperors and wealthy classes lived for animal pleasure alone. They were a flabby, sodden race, oozing with rheum, diseased, debased, and in many instances with no more sensibility than the swine wallowing in the gutter. They were not worth saving, and their downfall drew near with the surety of the tread of doom.

The death-blow was to be dealt by the northern barbarians—those magnificent specimens of manhood. They were like great bulls, charging with lowered horns, ramming the walls until they trembled; and their savage bellowings made the so-called Romans shake with dread as they braced their decrepit bodies against the tottering gates and vainly tried to hold them shut.

The lusty Teutonic or German tribes had lived for centuries among the forests of the North, and gave more than one Roman emperor all he could do to shove them back over the boundaries which they persisted in crossing. In time the question arose whether it was not a wise step to permit these barbarians to come into the country and mix with the Romans, who could not fail to be improved by the infusion of so superb a strain. Moreover, these massive neighbors had heard of the new faith—Christianity—and in a crude way accepted its truths. Finally, in the latter half of the fourth century, under the Roman emperor Valens, a large body of Teutons were permitted to make their



homes within the limits of the Empire. Their dwelling-place north of the Danube is now called Moldavia and Wallachia, and had been the province of Dacia in the time of Trajan, but it was abandoned by the Romans under Aurelian. These Goths accepted Christianity in the Arian form (Arius held Christ to be inferior to God the Father in dignity and nature), from Bishop Ulfilas, whose translation of the Scriptures into the Gothic tongue is the oldest Teutonic writing of which we have knowledge.

In the latter part of the fourth century, the Goths became restless under the pressure of the shaggy Huns—Tartars or Kalmucks—who, yielding to that strange impulse known as the “wanderings of nations,” were come out of Eastern Asia, and were pushing their way into Europe. Helpless to hold their own against them, the Goths appealed to the Emperor Galens, then ruling over the East, to allow them to cross to the south side of the Danube, and thus place that river as a barrier between them and their ferocious enemies. The Emperor was suspicious of the fealty of the Goths, and consented only on condition that they should surrender their children and weapons. This hard proposal was accepted, and the Romans furnished the boats which for days and nights were rowed back and forth, carrying their loads of innocent ones. Then having given them up, the Goths bribed the Roman officers to allow them to keep their arms. Thus, in 376, a million men, women, and slaves crossed one of the natural frontiers of the Empire and settled within its borders.

But the Romans counted unwisely upon the forbearance of the Goths, when they treated them with great brutality and left them with no means against starvation. In their desperation, the Goths marshalled their fierce warriors and marched against Constantinople. The angered Roman army met them near Adrianople, and were disastrously defeated, the Emperor losing his life in the battle, which was fought in 378. Then the horde overran the fertile region westward to the borders of Italy and the Adriatic Sea.

Theodosius, who well deserved the name of the Great, compelled the Goths to submit and settle down quietly, many of them taking service in the Roman armies. But this did not last long. The sons of Theodosius were weaklings, and, when they divided the Roman Empire between them, the Visigoths or Western Goths rebelled, and elevated their chief Alaric upon their shields, which was their national mode of electing a king. Alaric spread desolation through Greece, conquered the Roman armies there, and sacked their cities. Then he and his Goths hurled themselves upon Italy. They captured and sacked Rome in 410. It was what Pyrrhus and Hannibal, the Greek and the Carthaginian, had failed to do. Until Alaric entered, Rome had not seen a foreign master within her gates since the time of Brennus, 800 years before.

After six days of pillage Alaric withdrew from Rome and ravaged Southern

Italy. His adoring followers looked on him almost as a god. When he died they turned aside the waters of the river Busentinus and buried him on horseback within its depths. Then the waters were allowed to flow back over the grave, and all the slaves who knew where it lay, were slain, so that he might rest forever undisturbed.

The Western Empire was fast crumbling to pieces. Britain was abandoned by the Romans and was soon inundated by the German tribes known as Angles and Saxons. The different Teutonic clans invaded Gaul and from Gaul passed into Spain, which was conquered by Vandals, Sueves, and other German races; while Gaul was overrun by Franks, Burgundians, and Goths, all members of the Teutonic family. Then a host of Vandals under Geiseric crossed from Spain into Africa. Carthage was captured in 439. Thus the most vigorous limbs were lopped off from the decaying trunk.

Meanwhile, a hideous creature, squat of form, with huge head, broad shoulders, gleaming deep-set eyes, emerged from his log hut on the plains of Hungary, and set out on his career of conquest and desolation. He was Attila, the Hun, who had murdered his brother rather than permit him to share in his sovereignty over the prodigious hordes of savages scattered through the north of Asia and Europe. Christendom called him the "Scourge of God," and his superstitious followers believed he carried a supernatural sword. Under his bloody banner fought the Vandals, Ostrogoths, Gepidæ, and many of the Franks. In a short time, he forced his dominion over the people of Germany and Scythia. He ruled from the frontiers of Gaul to those of China. His campaign in 447 in Persia and Armenia was unsuccessful, but he afterward swept through Illyria and desolated the countries between the Black Sea and the Mediterranean. At his approach cities were left desolate; the unhappy people fled to crouch in caverns among the woods and cliffs. Starvation was less cruel than the Hun. He gave to all only the choice of annihilation or of following in his train. Theodosius fought three terrific battles with him and was beaten in all. Constantinople escaped because the shaggy demons did not know how to besiege the strong fortifications; but Attila wrought his ferocious will in Thrace, Macedon, and Greece, where seventy cities were desolated. Theodosius, after treacherously trying to murder his conqueror, was compelled to cede to him a portion of his territory south of the Danube and to pay him an immense tribute.

In 451, the Scourge wheeled his horse westward to invade Gaul, but was confronted by Aëtius, leader of the Romans, and Theodoric, king of the Visigoths. There Tartar despotism and Aryan civilization met in the life-and-death struggle, and the latter triumphed. The Huns were routed on every side, Attila himself narrowly escaping capture or death. If we can trust the older historians, this was the bloodiest battle ever fought in Europe. It took

place near the site of the present city of Chalons-sur-Marne, and it is said that the dead left on the field numbered from 250,000 to 300,000.

Attila was in despair, and, having retired to his camp, collected all the wooden shields, saddles, and other baggage into an immense funeral pile, determined to die in the flames, rather than surrender; but through the advice of Aëtius, the Roman commander, the Huns were allowed to retreat in safety, lest they should gain from despair the strength to conquer.

The Scourge recovered his strength in the following year, and again invaded Italy, devastating Aquileia, Milan, Padua, and other cities, and driving the panic-stricken people into the Alps, the Apennines, and the lagoons of the Adriatic, where they founded the city of Venice. Rome was utterly helpless, but was saved through Pope Leo I., who boldly visited the terrible barbarian and by his majestic mien and apostolic majesty terrified him into sparing the city. Attila returned to Hungary, but two years later regained his ruthless courage, and was making preparations for another invasion of Italy, when he burst a blood-vessel and died. What a grim comment on the folly of puny man in arraying himself against the cause of truth and justice! Attila boasted that the grass never grew on the spot trodden by the hoof of his horse, but the prick of a pin or the most trifling occurrence has been sufficient many a time to bring the proudest wretch to the dust. The immense empire of the "Scourge of God" immediately crumbled to fragments.

Attila had hardly shrunk away from Rome before the imprecations of the Pope, when Geiseric, the Vandal chief of Africa, sailed with his fleet from Carthage and anchored at the mouth of the Tiber. This time Leo could not turn aside the fury of the barbarians. Rome was captured (455), and for two weeks the Vandals and Moors plundered and pillaged and looted, without a gleam of mercy. Scores of ships were laden with captives and treasures, and sailed across the sea to Carthage.

The emperors of the West still came and went like a procession of phantoms. Scan the list and you will find their names, but they were no more than so many figments of sleep, so far as their power went to stay the rush of the Empire to destruction. Finally, the Roman Senate declared that one emperor was enough, and that he should be the Eastern Emperor Zeno, but the government of Italy was to be trusted to Odoacer, who took the title of Patrician of Italy. This Odoacer had been a bandit among the Noric Alps, and, entering the Roman service, rapidly rose to eminence. He aided Orestes, in 475, in driving the Emperor Julius Nepos from the throne, and conferred on his son Romulus the title of Augustus, which the people in ridicule changed to Augustulus. This feeble youth, who, by a strange sarcasm of destiny, bore the names of the founder of Rome and of the Empire, was pensioned off, and, when



Odoacer became king, the Senate sent back to Constantinople the tiara and purple, for the Western Empire had passed away forever.

The western or Latin provinces of the Roman Empire having dissolved before the onrush of the barbarians, let us now glance at the history of the Eastern Empire, which survived the general wreck for a thousand years, though steadily decaying and going to ruin. The Greek or Byzantine Empire reached its zenith in the sixth century, under Justinian, who reigned from 527 to 565. Although of little military capacity, he had the wisdom to select the ablest generals of the last days of Roman ascendancy, and under their direction, especially that of the distinguished Narses and Belisarius, the Empire was restored, at least so far as outward appearance went, to its ancient limits, and the East and West were reunited under a single rule. His first war, that with Persia, had scarcely been brought to a half-successful conclusion when a revolt took place against him. A rival emperor was elected, and Justinian was so frightened that he would have fled but for the vigor and resolution of his wife, Theodora. Narses repressed the rising with merciless severity, and it is said that 30,000 of the insurgents were slain in one day.

Belisarius by the force of arms re-annexed the Vandal kingdom of Africa to the Empire; and he and Narses restored the imperial authority in Rome, in Northern Italy, and in a large portion of Spain. One of the remarkable works of Justinian was the renewing and strengthening of the immense line of fortifications along the eastern and southeastern frontier of the Empire. These works of defence and many public buildings in Rome and other cities involved enormous expenditures, but they were ably and honestly carried out. The most famous of his buildings is the great church of St. Sophia in Constantinople.

But the chief renown of Justinian rests upon his work as a legislator. Directly on his accession, he set to work to collect the vast mass of previous legislative enactments which were still in force; and, to make this thorough, he first compiled a code comprising all the constitutions of his predecessors (527-529). Next the authoritative commentaries of the jurists were harmonized and published under the title of *Digesta Pandecta* (529-533). The code was republished in 534, with the addition of Julian's own laws. His third important legal undertaking was the composition of a systematic treatise on the law for the guidance of students and lawyers, which was published shortly before the Digest, under the title of *Institutiones* (Institutes). All these great works were completed under the guidance and superintendence of the learned jurist Tribonian. They were originally written in Latin, while the later treatises which Justinian caused to be prepared were in Greek, and bore the name *Novellæ* or "New Works." This complete system, known as the *Civil Law*, formed

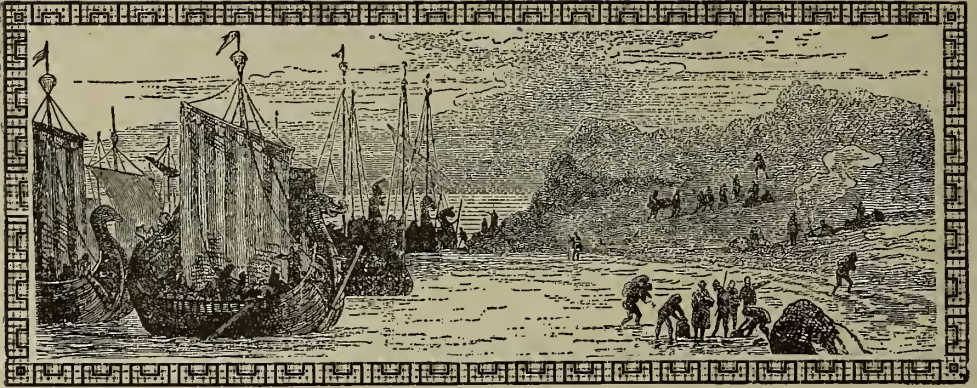
the groundwork of the law of nearly all of the nations of Europe, England being the most notable exception.

After the fall of Rome and the collapse of the Western Empire, Odoacer, the Visigothic chief, continued governing, claiming to do so by authority of the Emperor of the East, but he paid little attention to the Byzantine court at Constantinople. Meanwhile, the Ostrogoths, or Eastern Goths, had established a kingdom between the Black Sea and the Adriatic, under the rule of their own hero, Theodoric. The Emperor Zeno commissioned Theodoric to invade Italy and bring that country back into the Empire. With Theodoric went all his people, including women and children and aged men, so that it was another migration of a nation. The campaign against Odoacer lasted for three years, but in 493 he was compelled to come to terms, and soon after was assassinated by his rival. Theodoric distributed one-third of the conquered territory among his soldiers in military tenures, and ordered his men to be kind to the people and to obey the laws. The wise rule of Theodoric brought peace and prosperity to Italy, which continued till his death in 526.

Then came turmoil, confusion, bloodshed, and lasting anarchy. It was at this time that Justinian, Emperor of the East, interfered, and the imperial forces under Belisarius captured Rome. Narses, his successor, overthrew the Ostrogothic power in Italy in 553, in a great battle on the slopes of Mount Vesuvius. The last king of the Goths, Teias, was slain; and his warriors asked permission of the Romans to depart in peace, bearing with them the body of their leader. Narses gladly consented, and the whole nation of Goths marched in a body out of Italy forever. It became a Byzantine province, governed by rulers appointed from Constantinople, with the title of Exarchs of Ravenna.

Justinian had been dead only three years, when Italy, still governed by an exarch living at Ravenna, was overrun by the third and last of the Teutonic invasions. The Lombards or Longobardi, thus named perhaps from their long beards, came from Central Europe, swarmed through the Alps, and, sweeping into the valley of the Po, occupied the extensive district still known as Lombardy, with Pavia as its capital. They were cruel in their treatment of the Italians, and committed so many atrocities that a large number of Roman families removed to the islands and lagoons at the head of the Adriatic, where, as we have learned, the foundations of Venice had been laid not long before.





LANDING OF THE NORMANS IN SICILY

## Chapter XLII

### ROME UNDER THE POPES



UT of all the hideous turmoil of blood and flame, one power rose indestructible and triumphant. This was Christianity, the single influence that had remained pure and sweet and strong, amid the corruption and decay of the Empire.

Awe of this new, strange power of holiness checked even the wildest marauders. Goths and Vandals stayed their swords before the doors of churches. The hand of God became, as it were, visible to save what was left of the world from utter destruction. When Alboin, the first Lombard king, conquered Pavia, he had sworn to slay every person in the city. His horse reared in the gateway of the town, and refused to advance. "It is because of your unchristian oath," cried his followers; and, awed by the seeming interposition of heaven, Alboin retracted his evil vow. Even the unspeakable horrors that accompanied the sack of cities were lessened by Christianity, since each church became an asylum in which the terrified inhabitants might crouch in safety.

All earthly rulers and protectors seemed to have abandoned Rome. Even her nominal Emperor in Constantinople thought of the city only to rob her of what statues and works of art she still retained. It was then that her bishops stood forth as her defenders. We have seen how Leo checked the ravages of the Huns by the might of his dignity, purity, and mysterious strength, and how he won concessions and partial mercy even from the savage Vandals.



Other bishops of Rome strove as earnestly as he. The name "papa," or, as we call it in English, pope, which means *father* and had once been given freely to all heads of the church, now began to be applied specially to these heroic bishops.

The position of Pope of Rome was not one likely to be sought by ordinary men in those days. It brought with it neither wealth nor ease, but only sorrow and danger. When Gregory I., greatest of all the early popes, was offered the high place, he shrank from it; he begged the people to choose another than he; legend says that he even fled from the city. But the citizens knew their only hope lay in having over them one who was their best and bravest and strongest, so at last Gregory yielded to their prayers.

At this time (590-604 A.D.) the Pope had no official position in the government of the city. The old republican forms were still maintained, as indeed they had been during all the Empire. The city was still nominally governed by the Senate, and two yearly consuls elected by the people. But these men had long sunk to mere figureheads, representing the contemptuous authority of some barbarian chief, or some shadowy Eastern emperor. In time of peril such magistrates were the first to flee, and it was the Christian bishop who came forward to guide and shelter his defenceless flock.

Gregory was himself the son of a Roman senator. He inherited great wealth and high rank, all of which he sacrificed in the cause of the poor. It was in the midst of a deadly plague that the people forced him to become bishop, and of course they were thinking of him only as *their* "pope," their father, whose protection they so sorely needed. In this noble work of charity, Gregory's patience and generosity and wisdom proved through all his life un-failing and unbounded. Never did erring and mortal man better deserve the saintship with which he has been crowned. But the papacy brought with it another and wider field of duties, and it was in this that Gregory displayed the wonderful energy, aptness, and success which have won him the unquestioned title of "The Great."

Gregory believed it his duty to watch over Christianity throughout all the earth. He cared nothing for empty titles. Other bishops urged him to assume the name of Universal Bishop, and he refused. But the unending labor, the awful responsibility of the position, he did not refuse. He had accepted them solemnly as his own, when he yielded to his people's cry.

In speaking of the supremacy which the bishops of Rome came to hold over other bishops, we approach a question which has been much debated, and which of course it would be impossible to discuss fully in such little space as we have at command. Suffice it to say that, while Rome ruled the world, its bishop had naturally vast influence among his brethren. St. Peter, the leader among

the apostles, had been the city's first bishop, and his successors claimed to continue his authority. Several of them had vigorously asserted this claim before Gregory's popehood. Bishops of other great cities had at times allowed, at times opposed it. So far as all Western Europe was concerned, Gregory's leadership was taken as a matter of course. In the East the Bishop of Constantinople assumed, by authority of the Emperor, the title of Universal Bishop that Gregory had refused.

This rivalry led to nothing more vehement than words. John of Constantinople was a student and a man of quiet. Gregory had his hands more than full with his work of supervision in the West. It was under him that Britain was Christianized. Spain was converted from heresy to the orthodox church. His missionaries, fired with his own zeal, penetrated the wilds of Germany and the North. A new and vast impulse was thus given to the spread of Christianity, an impulse which virtually settled the question of headship of the church; for all these newly converted nations looked naturally to Gregory and to Rome.

The Lombards at this time were the special fear of Rome. They did not belong to the orthodox faith, and again and again it seemed certain that they would swarm over Rome, as they had over most of the rest of Italy. But each time Gregory held them back, threatening, praying, and commanding, as occasion served. Many of the Lombards were converted. Nevertheless another of their inroads threatened even as Gregory died, exhausted at last, his frail body worn to a shadow with the work and worry of his life. His successors kept up the struggle by the methods he had taught them. The Lombards never did seize Rome; and, after two centuries of effort, it was the popes who brought about the downfall of the Lombard kings.

The one strength of the popes in this, as in other contests, was their spiritual supremacy and influence, a weapon which time taught them to use in many ways. They employed it here to command the help of Pepin of France.

Pepin was a great Frankish noble who ruled his country in the name of a weak and foolish king whom he held a prisoner. Whether through shame or fear, he hesitated to put aside his puppet master. Professing to be troubled in conscience as to his proper course, he appealed to the Pope for advice. The Pope declared that one who ruled in fact should rule in name as well; and Pepin, promptly accepting the verdict, declared himself king. So when another Lombard attack threatened Rome, it was to Pepin that the Pope appealed for help, and the Frankish king led an army into Italy. He easily defeated the Lombards; and he presented to the church the broad territories surrounding Rome, from which he had driven her enemies.

These events form an important era in the history of the Roman church.

The Pope began to exercise a voice in the government of foreign kingdoms. He had made, or helped to make, a king of France. Perhaps more important still, he had become a sovereign in his own right. The lands that Pepin so liberally tossed him formed the nucleus of the "States of the Church," which remained a more or less independent power in Central Italy until our own times witnessed their extinction, in 1870.

The friendship between the Franks and the church continued, though Pepin had died. His son and successor, Charlemagne, also marched an army into Italy at the call of the Pope. With stronger hand than his father, he utterly extinguished the troublesome Lombard monarchy, and set its ancient iron crown upon his own head.

All Northern Italy became part of the vast empire Charlemagne was building; and wherever he conquered a nation, he compelled it to accept Christianity. A new Italy, a new Europe, resulted from his labors. Calm succeeded to tempest, order to anarchy. Those wild hordes that had wandered at will over the dead Roman Empire had finally developed into settled nations. Charlemagne brought the confused period of destruction to an end, and set on foot the growth from which our modern Europe was to rise. On Christmas day of the year 800, while Charlemagne was devoutly kneeling at divine service in the church of the Vatican in Rome, the Pope, Leo III., stepping up to him, placed a golden crown upon his head and saluted him as Emperor. All the people around shouted their approval, as had been the custom in the old days when an emperor was chosen; and Charlemagne, accepting the honor, declared himself lord of the "Holy Roman Empire." It was a fitting culmination, a fitting testimony to the labors of the great king.

Note, however, that this was not the old, but distinctly a new empire that was thus brought into existence. Its territory embraced much of Germany which had never been Roman, while Rome itself, instead of being the centre of the new empire, lay at its extreme southern border. The name, too, had been changed by adding to it the word "Holy," thus stamping its religious and Christian character with the approval of the pope. It was he who, as head of the church, had assumed to re-create a government and an authority that had been extinct for over three centuries.

Gradually the pope had thus come to possess a far higher position abroad than in his own city. To the Romans he was merely their own bishop, chosen as they pleased from among themselves, to be liked or disliked, praised or dispraised, and having no legal authority whatever to govern them. To Franks and Germans the pope was, on the contrary, the source of their religious instruction, the leader of their faith on earth. When Pope Leo III., fleeing from an insurrection at home, visited Charlemagne, the whole court and army were



drawn up to receive him. As he approached, every troop fell prostrate to implore his benediction; Charlemagne, advancing with humble salutation, embraced and kissed him.

These contradictory facts will, perhaps, explain the decline which appears in the character of the popes. The papacy was no longer the poor and unattractive office from whose duties and sufferings Gregory I. had shrunk. It now carried with it the opportunity of wealth for the covetous, of power for the ambitious, of ease for the luxurious. The Roman gentry began to plan and intrigue for the place among themselves. Soon they did not hesitate to fight for it. What could be expected from prelates chosen by such means? Some of them were good and noble men; but others plunged from evil into evil. The future of the church began to look dark indeed.

It was in 1045 that this unhappy condition of affairs in Rome came to an end. The lordship of the shadowy "Holy Roman Empire" had passed from Frankish into German hands, and was held for the moment by Henry III., one of the greatest of German monarchs. He found three, perhaps four, priests in Rome, each claiming to be pope, each supported by his little band of adherents. Henry called a council of the church, deposed all of the papal claimants, and, marching to Rome, set a bishop of his own, a German, on the papal throne. He wisely carried his pope back to Germany with him, since he could not spare an army to remain on guard in turbulent Rome. On the death of his *protégé*, Henry named a second pope who never left Germany, and then a third, who is known to history as Leo IX.

Leo was a good and noble man who was determined to be a good and noble pope. He took for adviser an even greater man than he, a young monk named Hildebrand. By Hildebrand's counsel, Leo refused to consider himself pope unless he was chosen by the people of Rome themselves in the old way; and he travelled as a pilgrim to Rome to ask for the election. The people gave it readily enough; doubtless they had no desire for another encounter with Henry's iron hand. So Leo IX. had the advantage of starting with his papacy recognized by all parties and in all lands.

The principal evil he set himself to fight was what is called *simony*, the selling of places in the church. This had become common everywhere, a natural consequence perhaps of the character of some of the late popes, and of the resultant assumption of power by various kings, who had begun to appoint their own bishops as they pleased. A man who bought an abbacy or a bishopric was not necessarily a bad man; but certainly he was likely to think far more of the wealth and power of his place than of its religious duties.

Leo called council after council to drive offenders of this sort from the church. The Emperor helped him, and between them they restored the church

to much of its former dignity and influence—and, let us hope, also to its former purity.

It was in Leo's time that the Normans conquered all Southern Italy and the island of Sicily. Their leader was called Robert Guiscard, which means Robert the crafty, or the wizard. The pope led an army against them, but the fierce Normans easily defeated and took him prisoner. The shrewd Robert, however, had no wish to fight the whole German Empire, so he received his distinguished visitor with great reverence, protested his regret at being forced to withstand the holy father in battle, and sent him back to Rome with a train of honorary attendants. In return the cunning Robert persuaded the Pope to confer upon him the right to rule the lands which he had already conquered with his sword. This spiritually legalizing process the Pope went through readily enough, and the Norman adventurer became Robert, King of Sicily.

Leo returned to Rome broken in health, and soon died. The monk Hildebrand had been the guiding influence of his papacy, and it was Hildebrand who really secured the appointment of the next four short-lived popes. He became known in Rome as the "pope-maker." The first of the four was appointed by King Henry, but Henry died, leaving his empire to an infant son, Henry IV. The Pope passed away too, and Hildebrand and his Romans immediately reasserted their old right to elect their own popes. The guardians of young Henry had all they could do to uphold his feeble throne even in Germany. Rome was left to itself.

So under one of the new popes, Hildebrand called a council of the church to decide finally just how their head was to be chosen. The original method of selecting all Christian bishops was apparently by the free vote of their people. Of course the clergy had much influence in this choice. Sometimes the matter was left almost entirely in their hands. Hildebrand and his council decided that it should be so in Rome. They had seen, through two hundred years of crime, the evils of trusting to the people. Hence they fixed their method substantially as it stands to-day. The higher orders of the clergy elected a pope, while the lower orders had a sort of secondary vote. Then the people were allowed to express their approval and so also was the Emperor.

One pope was elected by this means, and then Hildebrand himself was chosen in 1073. It had long been the custom for the elected pope to abandon his own name, and rule under a new or papal one. So Hildebrand becomes known to history as Gregory VII., the greatest of the pontiffs. Next to Charlemagne he is the foremost man of the Middle Ages.

His life, his ideas have impressed themselves for centuries, perhaps for all time on the world. As Hildebrand he had practically ruled the religious world

for a generation. He had found the church feeble, failing, and sinful; he had made it powerful and respected.

As Gregory VII. he was about to claim for it a higher and yet more dangerous eminence. Henry IV. had proven a weak and vicious prince. Among other things he revived the selling of church positions. For this crime of simony the Pope boldly summoned him to appear before the papal court. The issue between Pope and Emperor was thus brought plainly before all men. We can imagine the amazement of the rough Germans when the full meaning of Pope Gregory's bold summons dawned on them. They had seen Henry III. make and unmake popes at will. Had the pendulum swung so far that a pope could command an emperor?

Never has the simple power of righteousness been more impressively shown. Such a summons from a bad pope to a good emperor would have meant nothing. But it came from one of the best of popes, to one of the worst of emperors; and the world, already groaning under Henry's tyranny, watched almost breathlessly for the result. Which was the stronger, religion or physical force?

At first Henry ignored the summons. Gregory excommunicated him. This was the most terrible weapon of the church. Theoretically it debarred its victim from all services of the church on earth, and from salvation in heaven. Of course there were plenty of Henry's German bishops ready to serve him on earth, and to guarantee his hereafter. Indeed, he summoned a religious council of his own, which declared the Pope himself deposed and excommunicated in his turn. This sentence Henry swore he would execute as his father had done, by marching an army into Rome and dragging the Pope from his throne.

The boast proved beyond his power to fulfil. Many of his greatest lords abandoned him, moved partly by religion, partly, no doubt, by motives of personal ambition or dislike. The rebellion spread, and Henry seemed likely to prove a king without subjects. The very men who had formed his religious council, seeing whither events were tending, began, one after another, to make the toilsome journey over the Alps to submit themselves to the Pope in Italy, and to obtain his pardon and forgiveness.

At last came the oft-narrated climax. Henry himself crossed the mountains as a penitent, almost alone, and stood barefooted in the snow, seeking admission to the Pope's presence in the castle of Canossa. Three times the king toiled up the rugged path to the castle gates and waited upon Gregory's will; until at last the Pope admitted him, and removed the excommunication, though declaring that Henry must still stand trial for his crimes.

What a triumph for the monk Hildebrand, if he were indeed what some men have supposed him, a mere politician struggling for renown! What an





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